THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

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THE HAPPIEST LIFE.

Who drives the horses of the sun
  Shall lord it but a day;
Better the lowly deed were done,
  And kept the humble way.

The rust will find the sword of fame,
  The dust will hide the crown;
Aye, none shall nail so high his name
  Time will not tear it down.

The happiest heart that ever beat
  Was in some quiet breast
That found the common daylight sweet,
  And left to heaven the rest.

John Vance Cheney.

THE PACIFIC

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EXPERIENCES IN THE EAST.

Writing from Peoria, Ill., Mr. Paul A. Needham says: "This is the center of the corn belt and that means whiskey. I went through a distillery yesterday. It has a capacity of 30,000 bushels daily, and its furnaces use from five to six car loads of coal each day of the year. It frequently pays $100,000 a day for revenue. The entire revenue of this district amounts to $34,000,000 per annum, or 1-15 of the entire expense of our Government. At every distillery, a force of government employes keep keys and locks for every door, and cock and faucet. When not in use each is kept locked, and the key in the hands of the government representative. One of these revenue men took me through.

We have found that the country churches about here are very much behind the church communities of the coast, and their ideas of life seem rather narrow. Perhaps the broadness of the ocean gets into life along the Coast, and this interior life is influenced by the narrow horizon.

"While in Boston I had a bit of experience, which at the time, seemed highly tragic, and now looks decidedly ludicrous. It was Saturday, and, as the only passenger, I was doing the sights in a touring auto-car. We went through the Jewish and Latin quarters. Returning through the crowded business district, our chain jumped and we were stranded. Every cab man or driver of any sort, in delight, gave us an ironical dig, rap or knock. I sat with a stoical face looking back into the upturned faces of the rapidly enlarging crowd, and painfully thought of the boat that would leave in a few minutes. Two policemen came, and, with ill-concealed smiles, kept the crowd at bay. We were the center of attraction, a very hub within the "Hub," with a hubbub all around us. Where they all came from I am utterly unable to even guess. On every side stood those interested spectators, while I felt sympathy for the chaffeur lying on his back under the machine, and I longed for his reassuring smile. I looked straight ahead, neither answering the voice at my right nor my left. Perhaps I was in a trance. That crowd would wait and see. A youngster on a bicycle, with a little brother in a box on wheels, tied on behind, offered to "throw us a line." Then came a stir in the audience—a few parting shots as the chauffeur smilingly mounted the seat, made the auto hum. Joy permeated my being as I caught my boat for New York.

THE AMERICAN BOARD MILLION DOLLAR CAMPAIGN

PUSH ALONG THESE LINES.

1. The Forward Movement (for larger churches) by which each church may have its own may have a definite work at some station.
2. The Station Plan (for smaller churches, Sunday Schools and C. E. Societies) by which each missionary..
3. Double your gifts by a committee to canvass the men of the church.

"WE CAN IF WE WILL."

FORWARD MOVEMENT MEMORANDA.

The following are a few of the churches which have joined the Forward Movement.

First, Los Angeles. Rev. W. L. Curtis, Japan. $500.

First, San Diego. Rev. J. H. Roberts, China. $350.

First, Forest Grove. Rev. J. H. Pettee, Japan.

First, Oakland. Rev. and Mrs. S. L. Gulick, Japan. $1,100.

First, San Francisco. Dr. and Mrs. H. H. Atkinson, Turkey. $704.

Plymouth, Seattle. Rev. and Mrs. E. W. Ellis, China. $1,200.

In all 121 churches are under the Forward Movement. In six years they have brought into our treasury $102,000 of extra money.

WATCH THIS SPACE EVERY WEEK.

H. Meville Tenney, District Secretary — Cornelius H. Patton, Home Secretary.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, December 7, 1905

CHURCH FEDERATION.

That the Inter-Church Conference held recently in New York will in the not far distant future result in much good in the advancement of the kingdom of Christ upon the earth is not only the hope but,the confident belief of many. The New York Independent says editorially: "Fortunate will those be who shall live under the new era of church union, if, as we fully believe, the promise of united service shall be fulfilled in preventing hurtful rivalries and in strengthening each others hands in the support of public righteousness and individual devotion to whatever honors God."

The editor of the religious department of the Boston Transcript makes the following criticism of the conference: One-half the addresses might have been eliminated, without harming one whit the idea which the conference represented. Many themes had little bearing on federation, and some of the topics to which a twist in that direction had been given in their phrasing, were treated altogether apart from their bearing on unity. If you had dropped in at random, you might have thought yourself, more than once at a missionary convention or a Religious Education Association gathering, or an assemblage to promote good citizenship. Now all these subjects are worthy the attention of the messengers of the churches, but to hear them discussed was not the precise object for which we came together, and even in those speeches which dealt directly with Christian unity and cooperation, one felt a disposition to deal in beautiful generalities, rather than to grapple with the concrete conditions and problems.

"Now and then a man came forward, like Bishop J. S. Mills, of the United Brethern Church, with a splendid, concrete program for cooperation in local communities, and the audience always brightened up perceptibly when such definite points were made. Indeed, judging by the applause, the thing that the audience cared the most for was the actual outlining and practical demonstration of the way in which to get together. Such constructive statesmanship, however, was not frequently in evidence. Instead, we had to listen to repeated differentiations between Christian union and Christian unity; to constant reiterations of the fact that nobody need give up his denominational affiliations, to elaborate proofs from history,that denominations have served their important uses in the church and to extremely beautiful, but exceedingly vague encomiums of the movement toward closer relationships. Some of us would like to have heard more about the methods that actually govern our Home Missionary societies in the prosecution of their work; what is the settled policy of different denominations as respects entering fields already occupied; where are to be found object lessons in cities, towns or States of close and effective cooperation; to what extent the colleges and seminaries duplicate one another's work and cover one another's field, and kindred questions which occur to every thoughtful Christian, studying the actual progress on retrogression of the Kingdom in a given region."

This criticism outlines that to which the federation which has been entered into must lead if it is to meet the needs of the age. It is folly for the churches to shut their eyes and stop their ears to the cry that is arising everywhere against the wasteful competitive methods of carrying on Christian work. Cooperation has got to come.

An editorial in Homiletic Review for November, says that the conditions "in view of the world's needs is well nigh appalling;" that the sects are still "warring for place and recognition as sects to the sacrifice of the power and service possible to a united church, wasting energy and means in competitive endeavors whose net effect is too repel the world it should be striving to win, and to retard the kingdom it was set to serve."

The Review says further: "That so many strong men are coming clearly to see these evils and are undertaking to abate them, is the most hopeful religious sign of these times."

We have heretofore made mention of the fact that the spirit of unity on the Pacific coast was greatly augmented by the evangelistic meetings, which were conducted in several cities last winter. If those meetings had accomplished nothing more than was accomplished along that line they should be regarded as worth all they cost.

What is needed now are such local federations as will make it possible for that spirit to manifest itself practically in every possible way. They will come, for God wills it.

As we read the signs of the times, we are convinced that the denominations must federate and cooperate or see not a few of their churches die lingering deaths. Church work is not up-to-date work, and everybody knows it.

The Pacific Coast in Brief

Salt Lake City, with a population of 70,000, has a Y. M. C. A. building which cost $150,000.

The Rev. C. R. Brown goes the latter part of January to deliver the Yale Divinity School lectures for which he was chosen last year.

At one of the union Thanksgiving services in Los Angeles the Rev. Dr. Hugh K. Walker of Immanuel Presbyterian Church said that never in the history of Los Angeles had there been so close a fellowship between the different denominations. And the "Los Angeles Times" remarks that the congregation which practically filled the large auditorium of Immanuel Church, gave evidence of the truth of the declaration. The sermon was given by the Rev. Dr. Warren F. Day, pastor emeritus of the First Congregational Church.

Dr. J. D. Davis, for thirty-four years a missionary of the American Board in Japan and who has had over a year of enforced rest in this country, sailed on the China last week for another period of service. He was accompanied by his son, Mr. J. Merle Davis, a graduate of Oberlin College and Hartford Theological Seminary, who, after a year of post-graduate study in Germany, now goes to Japan with his wife, also a graduate of Oberlin, under appointment by the International Committee of the Y. M. C. A., in New York, as Y. M. C. A. secretary, to be located at Nagasaki. Dr. Davis' oldest daughter, Mrs. F. B. Bridgman, with her husband is now in this country, on their first furlough after eight years of service in the Zulu Mission, in Africa. Another daughter, Mrs. C. B. Olds and her husband have been two years missionaries of the Board in Japan. Another daughter and two sons are in school in Newtonville, Mass., with whom Mrs. Davis remains temporarily.

We notice in "The Pacific Baptist" the suggestion that a Baptist church be established in the vicinity of Savier street, in Portland, Oregon. The statement is: "Between 20,000 and 30,000 people live in this section of the city, which has no Baptist church." We wonder how many churches of other denominations there are in that part of the city. We do not believe that the denominations should go on in the future, as they have in the past, establishing churches in any well-churched community simply because there is none of their order there. Men who have their hands on the ecclesiastical machinery need to realize that wasteful competition is one of the things which is causing a decrease in gifts for religious work. This is not a criticism of our Baptist brethren in their movement to start a church in the locality named; it may be that the church is needed there. Our item grows out of the profound belief that God is calling the churches of all denominations to greater deliberation in the founding of new organizations so that the interest of none already in existence may be damaged. We hope to see the time when, instead of establishing churches of their own order even in needy fields, the denominations will go to the help of the struggling churches of whatever order already in existence in those fields. We believe that God wills it, and that some time, though it may be long delayed, this will come to pass.

The Religious World.

A military medical college has been opened at Canton, China, for which all the teachers have been secured from Japan. Some of the teachers have studied in Germany and will translate German medical books.

The Mission News of Yokohama, chronicles a fourth gift from the Emperor of Japan to Christian institutions. This is to the amount of one thousand yen to a school for wayward children. In a letter accompanying the gift is the statement that the emperor has watched the institutions with interest.

The Emperor of Japan was 53 years old on the 3rd of November. On that day the North China Daily News had a brief sketch of his career which concluded as follows: "History will realize more clearly than we do the grandeur of the events of his reign, and how much the progress of his empire owes to his personal efforts and character."

In an address on "International Evangelism," at the recent Inter-Church Conference on Federation, the Rev. Dr. J. Wilbur Chapman said that his experience in evangelistic work had taught him that sectarian evangelization was a contradiction in terms; that so long as evangelistic work sought the conversion of men to "our sect or our church," it was a failure.

A Nanking correspondent of the North China Herald writes of the progress which Nanking University is making, saying that the faculty has been decidedly strengthened by the addition of Professor Martin in the science department, and that the Christian college is to be congratulated on the arrival of Professor Paul who is to have charge of the Biblical and theological department. The correspondent says: "There is no doubt that the foreign schools must greatly strengthen their staffs, if they are to compete with the advance in Chinese instruction. They may possibly be forced to either organize on practical unity, as it is doubtful whether any church will furnish either the men or the money to successful competition."

That China is awakening and will move rapidly forward ere long to a high destiny is everywhere apparent. Among the things so indicating are several articles in a recent number of a college paper published in the college at Jessfield. They are decidedly optimistic and resolute. One states that "the very reforms proposed by the radical reformers in 1898 are now adopted under the regime of the conservative empress Dowager." One of the movements commented on as having great significance is that for the sending abroad of a commission which "may result in the election of a Diet for the Empire possessing the same powers as the Diet of Japan." This same writer points out the good derived from the schools and colleges, and urges that their number be largely increased. In this connection he shows that very much along this line has been done under missionary direction and auspices and asks for those efforts recognition and encouragement. Another writer expresses the conviction that the World's Chinese Student's Federation is likely to do more toward binding the student class of the empire together in a non-political union for educational purposes than any other of the many

movements now observable among the people. Another writer pleads ably for a constitution for China, and sows seed that will fall on ground that is now ready for it.

The Bystander.

In Baltimore.

The Bystander has made his first visit to Baltimore. In Boston it is beans, in Philadelphia scrapple, and oysters, in Baltimore. It has not been long since we read of the burning of Baltimore. On Sunday morning the Bystander read a notice from the pulpit announcing a lecture on "The Architecture of the New Baltimore" by some expert. Phœnix like it has come up from the ashes, new and better. The fire did Baltimore good. A newspaper man told the Bystander that since the fire the city took a great jump forward. Fire is sometimes a good thing to make people jump, but at the time it seems very disastrous. The "burnt district" is splendid today in a new dress. The Americans are thrifty people, but it is a good thing to have your buildings insured.

In the Hands of the Police.

The Bystander attended church three times in Baltimore. Twice he preached in a very beautiful auditorium where Rev. Oliver Huckel preaches. The Associate Congregational Church is unique in design. It is a pleasure, vocally, to speak in the large audience room, where the accoustics are perfect. Mr. Huckel is doing good work, making himself known as an author as well as a preacher.

In the afternoon the Bystander was passing St. Paul's great Episcopal church and made some inquiries of a policeman. Now, if you wish to get through this life successfully make friends with the police. Let them arrest your attention. Go with them—to church. Do as they tell you. The Bystander owes much in his life to friendly men wearing a star, and knows how Kipling felt once when escaping from some brigands he fell into the arms of a real live beautiful London policeman.

This official told me about St. Paul's and invited me in to hear a boy choir which he compared to the choir in Westminster. We went into the plain but elegant auditorium and enjoyed the rehearsal very much.

Congregationalists in Baltimore.

There is only one Congregationalist church of importance in this city which is but a few hours from Boston. This is the Associate Congregational church, established in 1797 as the Associate Reform Congregation and united in 1900 with the First Congregational (organized in 1866) to form the Associated Congregational Church. The term "associate" indicates its spirit of unity and association with all other churches and the term congregational denotes its polity. "It welcomes to its fellowship of work and worship all persons, whatever be their religious opinions or creeds whose sincere purpose is to love God with all their heart and their neighbors as themselves."

The chief problem here, as elsewhere appears to be the evening service. Whatever we may say about this much discussed service it is the most knotty problem for most pastors. Each church must study its own condition and adapt itself to the peculiar needs of its environment. Some of the best preachers have a small evening attendance, while some of the poorest preachers have crowded congregations.

The Associated Church has a plant costing over one hundred thousand dollars, fine music and one of the brightest men in America as pastor, but the spacious auditorium is by no means filled and the placard stares you in the face as you enter, "Gallery closed"; special occasions, however, bring out overflowing congregations.

The Roman Catholics are strong in Baltimore, which is the center of Catholic America. Here is the cathedral and here too is Cardinal Gibbons. The Presbyterians have some magnificent churches, while the Methodists are numerous.

Baltimore impresses one with its high social tone its wealth and solidarity and elegance, all of which is typified by the stately column rising out of its central square, crowned by a noble statue of George Washington.

A Sunday in New York.

New York is the American London. In its higher life it matches in interest the great city across the Atlantic. It was a beautiful Sunday I spent in the metropolis and in the morning I went over the Bridge to Plymouth Church. In the old days of the Beecher period the visitor to Brooklyn was advised "to follow the crowd" when he reached the Brooklyn Ferry. There is still a crowd moving toward the plain old structure at 10:30 Sunday mornings. The spacious room was packed, and Dr. Hillis preached the sermon, and conducted the service. The evening congregation is nearly as large as the morning attendance. Dr. Hillis improves with the years. Still young and vigorous, his sermons strike a deeper note than formerly His subject was "Standeth God Within the Shadow," and when his sermon was finished we all felt the infinite presence and many looked through the shadows to the Father of us all. Dr. Hillis is a delightful personality and draws people to him by his rich, magnetic social gifts. Plymouth Church now has more than 2,000 members and is doing a great work. "The people Mr. Beecher drew about him," he said, "are the best in the world." The people Dr. Hillis draws to the church seem to be able to carry along the traditions of the past. The old church presents an inviting appearance in its new interior dress of cream and gold.

In the evening I visited Broadway Tabernacle, where may be seen the finest Congregational church building in the world. A uniformed youth met me in the hall at 6:45 and conducted me to the young people's meeting. It was not largely attended only twenty being present, and a huge pillar obstructed my view of the principal speaker. The sermon at 7:30 was by Dr. Jefferson. The service in the auditorium was tasteful spiritual and in every way complete. If anybody has the impression that Dr. Jefferson is not reaching the people on Sunday evenings, he is mistaken, while few were in the rather stiff galaries, the floor was well filled. In Plymouth Church, one feels the sense of democracy. In Broadway Tabernacle he is made sensible of an atmosphere of aristocracy. I do not know just how a workingman would feel in that beautiful room. I felt like having on my evening suit. The choir are robed and things are done just right. I had never heard Dr. Jefferson preach. He is simple, direct, plain and pointed. There are strong figures, little imagination and his words are uttered in a rich and attractive voice in a conversational manner.

The churches are making the most of their oppor-

tunities. Dr. Jefferson referred to his great church as a plant needing development. Dr. Jefferson is beginning to show the responsibilities of his burden. He is still a young man, but there are lines in his face which indicate hard work and serious concern.

I brought away from these Sabbath experences several impressions which might be put down here. One was that the preaching of today is very simple and direct . The preachers who are drawing the people are not wasting time talking about non-essentials. They are dealing with the problems of the daily life. Doctrinal sermons are not popular in New York. People wish to hear something that deals with the daily care and burden. Dr. Jefferson urged his congregation to cultivate their gifts and addressed his remarks to the young people, who come to New York at this time of the year. I brought away from these two services the sense of satisfaction that something was being done in New York for the people, but the vision of the vast unchurched masses, increased by every ship that drops her anchor in the New York harbor, darkened this vision. Great are the preachers and churches, but greater still is the tremendous need.

JAPAN IN THE FAR EAST.

By Dr. J. D. Davis, Kyoto.

Japan has come to the front and she has come to stay. The island empire which looks on the map of Asia only like a little of the fringe of the great continent, bids fair to become the Great Britain of the Far East. No nation has ever before passed through such a wonderful transformation in a single generation. Her army and her navy have astonished the world. No nation, the size of Japan, has ever before been so powerfully impressed with Christianity. It is not alone the large body of self-governing, self-supporting, self-propagating churches which have been gathered, nor its Christian schools which, like the Doshisha, have sent out thousands of young men and young women who,, as preachers and teachers, and in other capacities are changing the history of the nation. The nearly sixty Young Men's Christian Associations, more than half of them in government schools, the more than twenty earnest Christian young men, graduates of our best colleges in the United States, who have gone to Japan at the request of the educational authorities, and are teaching in government schools, and the magnificent work done by the Y. M. C. A. secretaries, foreign and Japanese, among the great armies in Manchuria, and which has made an impression more or less favorable to Christianity upon hundreds of thousands of soldiers, as the commanding officers have welcomed these workers, are a succession of twentieth century surprises. So are the gifts of the Emperor to the Okayama Orphan Asylum, to the Home for Discharged Prisoners, in Tokyo, and to the Y. M. C. A. work in Manchuria.

The conviction among leading Japanese statesmen that Japan needs a new moral basis, and their public utterances that Christianity affords the best basis there is, show how powerfully Japan is being impressed by Christianity.

The position Japan has come to occupy with reference to Korea, and Manchuria, and China, is unique. She is welcomed in Manchuria, and the southern part of that peninsula is to come under her influence. To Japan falls the stupendous task of lifting up and civilizing the millions of Korea who are benumbed and helpless and almost hopeless, in the midst of the corruption, venality and oppression which prevails.

Eleven years ago China called Japan a nation of pigmies and ridiculed the idea of her declaring war against the great empire of China. To-day China sits at the feet of Japan. Japanese professors are teaching in the University of Pekin. The Agricultural College at Wuchang is in charge of Japanese. Japanese are teaching in many of the large cities of the empire. Five or six thousand Chinese young men are studying in the schools of Japan. Many Chinese newspapers and magazines are edited by Japanese. They are translating their own text books on Western science into Chinese. Hundreds of Chinese are studying in the Japanese Military Academy or preparing to enter it. Nearly one hundred have already graduated from that Academy and are at work in China organizing their armies, which are being drilled by Japanese instructors.

Japanese are helping the Chinese to establish large manufactories and develop her coal mines, and they are inspiring China with a desire to build her own railroads. China is following Japan's example and sending deputations of her ablest men to the West to find the best the Western nations have to give in education, in industrial and material development and in constitutional government. The decree has gone forth that Western science shall henceforth take the place of the Confucian Classics in examinations for government positions. The crustean shell which has held China imprisoned so many millenniums seems ready to break and let this great nation move forward with new life and power.

What is the corollary to all this? What should the Church of Christ do? We ought to rise to the occasion. We ought "to expect great things, ask great things and attempt great things." We ought not to retreat or retrench, but to advance and attack all along the line, in all these nations of the Far East. Japan is open and receptive to the Gospel as never before. Her Christians are to have a mighty part in the Christianization of Korea and Korea and China are calling for the Gospel. Hundreds of towns and villages where no missionary has been are asking for some one to teach them of Christ.

The Christian colleges and schools in these nations ought to be adequately endowed and manned and sustained. A half a dozen Christian colleges ought to be founded in China at once. Our Doshisha, in Kyoto, Kobe College for young women, and our colleges in North China and Foochow need a larger endowment. A few hundred thousand dollars given to these institutions would do ten times as much good over there as it would in the United States. The Girls' Department of Doshisha College, where Miss Denton has stood so long alone pleading for a better equipment, should be aided at once. Miss Denton should have an associate. A piano is needed, better buildings are needed. Above all, the prayers of the great army who are behind us are needed for the success of this great work in the Far East.

If the Church of Christ in the West can see her duty, and privilege, and opportunity in the Far East and give the love, and prayers, and men, and women needed, at once, while these doors are open, then we may hope that these three kingdoms will speedily become the Kingdom of our Lord Jesus Christ.

Enroute for Japan—San Fransisco, Nov. 24, '05.

A DESIRABLE DWELLING PLACE.

George C. Adams.

We watch for the last words of departing friends, and they frequently become classic, at any rate with those whose love adds weight to their meaning. These last words have added significance if the one who utters them has had a long and useful life in public service; we feel that they have then a certain authority; they contain the concentrated wisdom of the years, and sometimes they sum up in a few words experiences that ought not to be forgotten. So it comes to pass that the swan song of the man who has of late been called the greatest general in history is not only beautiful in expression, but it contains counsel and food for courage and hope, such as could not be in the words of a weakling, or a coward, or one of little experience. Moses had tried the truth of all he said, and knew whereof he affirmed.

We fail to realize what a lonely life was his; it reminds us of that of the Savior centuries later. He was kept apart from men, that he might learn to associate with God. So his statement at the last is the result of trial and satisfaction of that of which he speaks. "The eternal God is thy dwelling place." His own experience had taught him the safety and comfort of such a habitation, and he left it as a rich legacy to the people he had led. His lack of a dwelling place of his own, and the wandering life he had been compelled to lead, had shown him where to find the lasting and the sure. We teach our children of his loneliness in his childhood; his mother's ruse to save his life succeeded, but it left him with no companions of his own kind; the other Hebrew boys who would have been his playmates had been put to death; he was regarded as fortunate in being called the son of Pharaoh's daughter, and yet in all those formative years of his life he must miss the friendship and appreciation of those who would have been like himself. He had the best education the world of that day could give, and yet he was always conscious that it was apart from the life he would have led. And in the shadow, unknown to the world at large, was his own mother, never for one moment letting him forget that he was a Hebrew; the God of the Hebrews was his God, and Jehovah was his dwelling place. The universities of Egypt might educate the lad, but his mother gave him his religious training, and he never got away from it. It settled the kind of life he would lead.

Then when he rose in his zeal, and struck too soon, God took him away from his adopted home, away from civilization that had not succeeded in capturing him, and sent him out into the wilderness for further training, so that when he should come to his real life work he would know every sheep path in the wilderness, and all the desert would be his home. Again he was alone with God, and had the chance to learn what sort of dwelling place He is; the stars accentuated his faith, and the burning bush taught him the confidence his God had in him. Then came his divine call, the liberation of his people, the forty years wandering to the verge of the land he might not enter; and here he was more than ever alone; in all that multitude was not a man who thoroughly understood him; his own brother and sister were ready to turn against him; he had said that he was slow of speech, and needed one who could talk for him; his brother was chosen to do it, and a large part of his trouble by the way came from the brother. Moses had to lean on God, and decide every great question with only his help. His was the loneleness of the aged man, whose companions have fallen, and he stands alone in the midst of millions, and knows no companionship but the past, and his God.

All through these years we can trace the effect of this lonely habit in his growth along those lines that were to make him great; we praise self-reliance, and urge others to cultivate it, but after all it is but a well developed faith in eternal truth that makes it possible; you believe, and therefore you are brave; you know that no one can harm you, and you become bold as a lion; you are sure that the way you have chosen is right, and so you follow it without hesitation; by practising this for a hundred years you become practically inerrant as to leadership; some call it self-reliance; Moses called it by a different name, and said, "The eternal God is thy dwelling place."

We have been accustomed to lose half the meaning of the words, because in the older versions of our Bible we have read it "Refuge", but the American Revised gives it "Dwelling place"; and that is evidently what Moses had in mind. He was not speaking of running away from an enemy, or of saving a life; his eyes are gazing down the vistas of the future, and he is thinking of what is to be, and he sees the race he has led out of bondage dwelling for centuries in safety, growing in power and leading the world, and all this is to come about because of their loyalty to God who has led them; He has been a guide; now He is to be a dwelling place, so long as they are willing to abide with Him.

There is a great difference between a refuge and a dwelling place; every dwelling place is in a certain sense a refuge, but very few places of refuge can be called a dwelling place; the cities of refuge that were later established show it; a man had shed human blood, the avenger was swift of foot, and was after him; he ran as fast as his feet could carry him to the nearest city of refuge, and if he was successful in outrunning his pursuer, and dashed through the gate only one second ahead of him, he was safe; but he did not wish to live there; he was compelled to for a time, some were for life; but he never thought of it as anything but a place of safety from the judgment that had pursued him. Moses is talking of a persistent and close relationship, that shall be the making of the life of a nation; he is thinking of the kind of character his people are to develop in their surroundings; and all his soul goes out in longing and hope; he first gives some characterization of each of the tribes, and knowing their temperament he is able to tell what sort of life they will lead. Of Levi he said, "They shall teach Jacob thine ordinances, and Israel thy law." Joseph si the firstling of the herd, and will push the nations with his horns. Upon some he calls down blessing; of others he expresses hope; but when he has gone over the list he comes back to his starting point, and speaks of Israel by their symbolical name, Jeshurun, and points them to the God who has led them to the fords of the Jordan; in a few crisp sentences he calls to their memory all the way they have come, and the fact that only God could have brought them; they have met their enemies by the way, and have proved that their gods are of no power; "There is none like unto God, O Jeshurun, who rideth upon the heavens for thy help and in his excellency on the skies. The eternal God is thy dwelling place, and underneath are the everlasting arms." Surely a nation so favored must go right; here is their safeguard, the eternal God.

The dwelling place decides largely the life; the influence of home is the strongest in the world; the associations of every day with those we love, and in the habitations we call ours, have more to do than any other influences outside our own hearts, to keep us what we have been, or to completely alter all our feelings and purposes. The choice of the dwelling place means life or death to the spirit; it means the constant effort to keep God's laws and honor his name, or it means carelessness, gradually growing into opposition. Hence, the strength of the meaning of this word of the great leader; he has made it powerful, and will not take away one shade of its meaning; the same God who has led his people safely for forty years, and who has proved his eternal love and care, is the dwelling place now that the end of the earthly wandering has come, and the race that makes him its home is safe from all depredation and outside attack.

THE CHINESE BOYCOTT.

J. E. Walker.

Now as to the Chinese Boycott on American goods imposed because of the ill treatment which Chinese merchants and students have encountered from our custom house officers—is this the only motive? It is a motive but perhaps it is not the only, nor even the chief motive. Let us take a glance at the past.

Twenty odd years ago American kerosene had commenced to be increasingly used by the Chinese so that it began to displace the use of the dearer, less luminous, native oils; and then there arose a strong outcry against it as a dangerous substance. At Foochow, whenever a fire ocurred, the report was at once put in circulation that it was due to the explosion of a kerosene lamp; and soon the authorities put out proclamations forbidding the use of kerosene and their subordinates were very active in patrolling the whole city and all its suburbs, and arresting and fining any one using it. In a little while their zeal abated, and the use of kerosene again sprang up and went on increasing; and again it was prohibited with strict and thorough inforcement of the prohibition for a little while. When this inforcement was on, I happened into the establishment of an American merchant who was selling twenty-five cases of the "foreign oil" to a Parsee merchant, and I overheard the American say to the Parsee, "Now, don't you sell this too cheap." I was also told at that time that the real source of the opposition was the Guild of Chinese Oil Merchants. The foreign oil was cutting into their trade, and they hired the authorities to prohibit it. They also were the ones who spread the reports about the fires being caused by explosions of kerosene lamps, etc.

And now as to the present boycott: the two great products of China, with her 400,000,000 people, are food stuffs and cotton cloth, while the commerce which has sprung up and increased so rapidly with American merchants is mainly the import of just these two things, and especially last year the increase in the imports of American flour and American cottons was phenomenal, and the effect on the price of foodstuffs, etc., in China was getting to be a serious matter; but what could the dealers in Chinese rice and Chinese cottons do about it. They could not have the protection of an Exclusion Law; nor a high tariff but here was the grievance of all treatment of Chinese merchants in America. The particular merchants who had been ill treated might not be losers, even might be gainers by this new trade with America; but the promise to take up the redressing of their wrongs would make them willing to suffer the temporary losses that might come to their business. The Chinese merchants in Shanghai are not especially interested in the matter of going to America; but they were deeply interested in putting a check on the wholesale importing of American flour and cottons. Thus the North and the South, usually indifferent or even hostile to each other, were united in this matter of a boycott on American goods. In addition to these, there is the new Chinese student, proud, restless, and inflamable; hot with the first blaze of a new national spirit, and hot with anger as he has come to know how Western nations treat China as a country outside the pale of their civilization, and his zeal not yet tempered by any adequate conception of the difficulties that lie before him. These students are found alike in Northern, Central, and Southern China, and they really have a national spirit. Aside from this, very many of them come from regions which export foods and cottons to other parts of China; and these articles are not only produced by hand, but also transported by hand. This latter is a terrible handicap when it comes to competing with foreign articles in all the large cities which are now becoming ever more and more open by steam navigation to the outside world.

I think that from this you will see that this immense increase in import of American goods is precipitating a very serious crisis here in China; and they are dealing with it as we have dealt with the crisis of the influx of cheap Chinese labor. Our Exclusion Laws and their boycott are different forms of one and the same identical thing; only we could deal with the matter by law, while they must look out for themselves, thankful if they encountered no active opposition from the Chinese Imperial Government. The Germans are doing much the same thing as the Chinese, only they also can use tariff laws. The Chinese are injuring themselves, in the long run, by shutting out American goods; but just now it is mainly the laboring classes in the over populous regions who are the sufferers. In America it seems to be the laboring classes who are gainers by the exclusion of Chinese laborers; but all the precedents and experiences of past ages in such matters will warrant us in believing that, in the long run, just these classes would be the gainers from a free ingress of cheap Chinese laborers. "The pot can't call the kettle black."

As an illustration of the shrewdness of this boycott movement, it promised as one result a better price for Chinese foodstuffs, while it instructed the Chinese laborers to exact higher wages and higher pay for work done for Americans; but these two things which are really the back bone of the whole thing, are introduced as subordinate matters in the circular which was sent to all the open ports. The immediate gain to the coolies in working a little dearer for Americans would be but trifling; but it would be the starting point from which to work for higher pay from all foreigners.

To my mind the real trouble with Chinese labor in America is the utter dependence of the coolie on his English speaking boss. A friend of mine in Oregon who had a job of grubbing done for him by a gang of Chinese, learned from their boss that they cost him about 40 cents per man a day. My friend also reckoned up the number of men and the number of days they had worked, and found that he had paid the boss at the rate of about $1.20 per day for each man. Their boss paid them four times as large

wages as they would have earned in China, and gave them twice as good food. Of course they were content; but they certainly would not have been so, had they known that all they cost him for food and wages was only one third of what he was receiving for their labors. But how were they to know, not understanding a word of English, or what could they do if they did know. It would be for the interest of the Chinese boss to always have a lot of raw material on hand fresh from China; and it was one wise feature of the Exclusion Law that it worked against this, and favored a prolonged residence of the coolies which would give them a chance to become less dependent on their bosses. But so long as the Chinese boss can keep in his own hands the bigger half of the wages paid for the coolies' labors, he can always underbid the American employer, with a tremendous margin left on which to get rich; and American labor is right in refusing to be brought into competition with such conditions. But I do not think that its method of meeting them is either right or wise. What needs to be done is to find means for breaking up this utter dependence of the Chinese laborer on his Chinese boss. This done he could come to America in great numbers with only benefit both to himself and to the American laborer. But the present hostility to the Chinese coolie is just playing into the hands of the Chinese boss who is the real enemy of free labor. If American labor could rise to the height of seeing in every laboring man on the face of the earth a brother, it would be invincible. It would find a means of emancipating the Chinese coolie from his boss, and change him from a menace to a valuable ally.

Christ said, Seek first the kingdom of Heaven and its righteousness; and all these things will be added to you. This is the only way in which all these social, labor, and political problems can ever be solved. Without this we may go on daubing with untempered mortar forever, and never produce anything which will stand against the tempests of time.

Shawu, China, October 13, 1905.

Book Reviews.

"Duck Lake." By E. Ryerson Young, Jr. An interesting story for boys, based on life in the backwoods of Canada—one which will inculcate good lessons and yet hold its interest throughout. [Eaton & Mains, New York, $1.00.]

"Vision and Task." By George Clarke Peck. This volume is one which will be read with relish. Mr. Peck has a style that grips and impresses. He is bright, epigrammatic and interesting. The articles are perhaps extracts from sermons or short sermons in their entirety. But that does not matter. The author has something to say and says it in such a manner as to uplift and inspire. [Eaton & Mains, New York, pages 289, $1.00.]

"The Church of Christ." This volume is from the pen of a layman. It is well written, setting forth in a plain way the main doctrines of the evangelical churches. It concludes with a plea for Christian union on a creedless basis and seemingly with a recognition of baptism by immersion as the only valid mode. The author says: "It is distressing to see water sprinkled upon a person as baptism in the sacred names of Deity. We feel like exclaiming with Mary at the tomb, they have taken away my Lord and I know not where they have laid him! The author argues also for the observance of the sacrament of the Lord's Supper every Sabbath. The inference is that the layman who sends forth the book is a member of the Church of the Disciples, known also as "Christian." [Funk & Wagnalls, New York; pages 336, $1.00.]

"The Story Bible." By Margaret E. Sangster. This is a nicely printed, handsomely illustrated book, and one which we can commend heartily. More nearly than anything else of the kind we have ever seen it approaches what we think a Bible story book for children should be. The author says concerning her book: "These stories have been written with great simplicity that mothers may read them to little children and older children read them, with pleasure, as they would read a favorite story book." It has been well said also: "For Sunday afternoons and daily reading, and for quiet hours with father and mother, the Story Bible will prove a standby." The publishers of this volume are Moffat, Yard & Co., 289 Fourth Ave., New York. The price is $2 net. The postage on the book will be from 15 to 18 cents. But so fine a book ought to be in the hands of local dealers.

"The Inner Chamber of the Inner Life." By Andrew Murray. A new devotional volume by this popular, spiritual-minded writer. The author says in the preface: "The Inner Chamber suggests thoughts of the utmost importance. The daily need of retirement and quiet; the true spirit of prayer; the devotional reading of God's word; the fellowship with God for which these are meant and by which alone they bring a blessing; the spiritual life which they are meant to strengthen and fit for daily duty in intercourse with the world; the service for the kingdom of God in soul-winning and intercession—all these truths have their share in making our devotions a source of joy and strength." Mr. Murray sends forth the book with the prayer that it may help God's children in the pursuit of the deeper and more fruitful life, the life hid with Christ in God. [F. H. Revell Co., New York; pages 170; 75 cents net.]

"Christ and Men." By David James Burrell, D. D. In this volume of sermons by Dr. Burrell, the popular New York preacher, the aim is to set forth the teachings of Jesus in his conversations with individuals and groups of men. The preface says: "The human side of his character is most clearly revealed in such interviews. There was never finer tact than his, nor ever such nice discernment of things and delicate handling of people. We shall see herein that, as Heine says, 'Jesus was no dreamer among the scholars, but a man among men.'" We mention a few of the subjects of the sermons: The Child and the Emperor; The Youth and the Doctors; The Man and the People; The Larger Christ; The Credentials of Christ; The Evidential Value of Miracles; Practical Religion; The Problem of Poverty; Profession and Practice; Stumbling Blocks; The Mistakes of a Pharisee; Our Friends in Heaven; The Evolution of a Creed. Dr. Burrell's sermons always prove suggestive to ministers, and of high value for home reading. [F. Revell Co., New York; pages 288; $1.20 net.]

"Jesus and the Prophets." By Charles S. Macfarland, Ph. D. This historical, exegetical, critical and interpretative discussion of Jesus' use of proph-

ecy, his relation to it and attitude towards it, will in all probability have wide welcome. The Rev. Dr. F. K. Sanders, recently dean of the Yale theological school, says in an introductory article that Jesus was "the first free spiritual expounder of the Scriptures." "His insight was keen and his judgment sound. With his interpretations the conclusions of reverent but scientific scholarship are in full harmony. There is, then, a real reward in store for him who patiently studies the methods of Jesus in interpretation as revealed in his use of the Old Testament. This volume skillfully exhibits those methods without sacrificing, as so many of its predecessors have done, the religious value of the implied judgments. It brings before us on a basis of exact and adequate scholarship the secret of the vigorous spirituality and the unfailing enthusiasm of the Jesus of history. It will send the student with fresh eagerness to the prophetic writings which our Lord considered as an indispensable factor in his own religious growth, whose testimony to himself he accepted as direct and adequate." [G. P. Putnam's Sons, New York; pages 249.]

"Representative Men of the New Testament." By George Matheson, D. D. We have never seen a book written by Dr. Matheson which was not well worth reading. This latest volume by him possesses the charm of all former volumes. The representative men of the New Testament are presented in new light herein. For instance he says concerning Peter: "The inconsistency of Peter lies in his strength and not in his weakness. The inconsistency is the divine thing about him, the thing that brings him nearest to his Master. It lies not in the fact that a brave man periodically becomes a coward, but that a cowardly man periodically becomes brave. It is as if a miser were suddenly to give an enormous subscription to a charitable institution; the subscription, and not the miserliness, is the thing to be accounted for. Our wonder should begin, not where Peter sinks, but where he stands upon the wave—not where he denies his Lord, but where he vows to die with him." In the article on John the Baptist, writing concerning the tragedy of his life, the wavering of his faith, Dr. Matheson says: "Nowhere has Christianity been more optimistic than in allowing the Baptists' faith to fail. No other stroke would have imparted full glory to the picture. What is it that the Baptist lacks throughout? It is expansion. His taint is narrowness. His ideal of Christ was magnificent, unique among his contempories. But he insisted that his ideal should become the immediate possession of the world. He had no place for the wavering, no provision for the stunted, no tenderness for the specially tempted. What this man needed was charity, a deeper sympathy with the infirmities of man. And how was he to get it? How is any man to get it. I know of only one way. He must be depressed in his strong point. Touch him in any other point and you will fail * * * The shaking of John's faith was a process preparatory to his spiritual expansion:" Then, Dr. Matheson proceeds to paraphrase the reply of Jesus to the questions of the Baptist: "John, it is just because I do not follow your method that I am he that should come. Your method is a drastic one. You want to begin by clearing out the chaff. You want me, when I enter the threshing-floor, to look around and be impressed with the absolute purity of all things. You want me to be able to say, 'I see no blind here, no lame, no leper, no dead in trespasses and sin, no poor and ignorant requiring to be preached to; it is all radiant as a summer day? But, my friend, when I come into the threshing-floor, that is not what I want to see. I want to see the contrary. I want to look around and see in the foreground the very men you have put out—the blind, the lame, the leper, the deaf, the spiritually dead, the poor and ignorant. I would have all these cleansed, but I would have them cleansed from the inside. I demand not that the blind should see before they climb the mountain. I ask not that the lame should leap ere they enter the Beautiful Gate. Let there be no separation between the wheat and the chaff; gather them both into my garner and let me meet them there! Bring in Bartimeus; bring in the man of Bethesda; bring in the typical Magdalene; bring in the leper from the tombs! I shall meet the crowd as they are—unwashed, uncleansed, unbeautiful; in their rags and ruin I will give them my hand." [F. H. Revell Co., New York; pages 352; $1.50 net.]

Acorns From Three Oaks.

ALOHA.

"Comfort me With Apples."

Foothill apples make sweet cider and inspire grateful song. A T. M. C. A. man and two missionary ladies and a driver who loves horses went into the mountains the other day and found some splendid fruit. A couple of dear friends whom they would gladly have had with them were anchored in a sunny sick room. A few of the apples rolled down hill and rung up a rhyme. I send it to encourage remembrance of the sick when you go mountaineering and to assure poets that no horseman of sense is averse to verse appreciation.

"How the Apples Came."

Mountain dew and rain and sunshine
By some alchemy divine
Were transmuted into apples,
Rich and spicy, sweet and fine.
Nature had put on the colors,
With her magic brush I ween,
For such apples; red and golden,
I am sure were never seen.
And a box of these same apples,
Came to us one pleasant day
Came so very unexpected,
Not at all the usual way.
Gold nor silver did not buy them,
This is how the apples came;
Kindness (which is love made active)
Sent them here in friendship's name.

A RARE FEDERATION.

All the federation is not in Carnegie Hall New York. Santa Clara County has a federation which embraces all good people who care to federate. Such lively religionists as Edward Everett Hall and John D. Long and B. F. Mills might join if they would. For the federation is to help unhappy saloonkeepers out of their wretched and unpatriotic business. The churches, the anti-saloon league, the W. C. T. U., a committee from the Probitionists and the Pastors Union have combined under the long name of the Santa Clara County Home Protective Church Federation. A good lawyer, W. H. Rogers, president, with a strong representative list of officers and committees to aid him. Rev. T. H. Lauson, for seven years pastor of

the Christian Church at Santa Clara, is the general field superintendent. Its motto is "The Saloon Business is a Danger and Disgrace to our Country and ought to die." It really seems in as much danger as brutal foot-ball.

The agitation of the year past which has culminated in the majority Rule ordinance passed by the board of County Supervisors has also given us an ordinance which removes the implements of the saloon business, or makes the expressing of them a breach of the law, where they are protected by no license. The County Attorney, Mr. J. H. Campbell, and the supervisors, ought to have the credit of this sane law for the temperance forces were only getting ready to show hands in its favor when lo! the great boon was given them. Now a saloon sign, a counter, bottles of liquor, a U. S. revenue receipt for sale of liquor, an ice-chest and chisel, kegs of beer, flaming advertisements mark a man as a saloon keeper, exactly as dynamite, skeleton keys, drills, revolvers and daggers indicate a safe-cracker. No longer, if officers do their duty, will sober men have to drink liquor they loathe to convict rumsellers. It has been long since liquor has been legally sold in Saratoga. Now the aspiring village is free from the detested and shameful signs. There would be honorable business for the mistaken men if they would cheerfully comply with the lawfully expressed wish of the majority.

Light Ahead For The Missionary Settlement.

President Fuller and wife have sailed from England and write they are coming home. We are favored too with the presence of Doctor Mary Holbrook of Japan who enters heartily into the spirit and plans of the settlement and has already studied its needs and opportunities and made suggestions meeting the approval of the officers. Choice families come and stay among us and church and social life are steadily enriched.

Among the Churches.

California.

Oakland, Market Street.— At the Sunday communion service two persons were received to membership by letter.

San Francisco. Richmond.—At a Harvest Home service held Sunday morning 150 Sunday-school children were in attendance.

Alameda.—A thank offering of $1,277.50 was taken for the building fund last Sunday. The church has been much quickened and benefited by the union evangelist meetings conducted by the Rev. Mr. Mahood.

Petaluma.—A little daughter came to gladden the home of the pastor, Nov. 18th. There was a recent offering for Home Missions of about $100. Eight persons were received into membership in November. The pastor preached a sermon at union thanksgiving service in Petaluma.

Gurneyville.—A friend of the church has donated sufficient money for an addition to the church building for Sunday-school and social puropses. The Rev. E. Hoskins, a former pastor, is supplying the pulpit for a time. He knows how to handle carpenters' tools and will aid in the work of construction.

Perris.—Ours is the only church and the material equipment is good, though so large is the S. S. that a tent has to be used for the little folks. Rev. O. L. Corbin, formerly of Norwalk, has just settled here and finds much encouragement in the attendance. The church owns a good parsonage.

Oakland, Fourth.—The flag of our country floats now over the house of worship of the Fourth Congregational Church of Oakland. The flag staff, 35 feet in height, stands near the entrance to the pastor's study. At a recent meeting celebrating the placing of the flag there, the Rev. F. H. Maar, the pastor, was congratulated in that he was the first clergyman in Oakland to place the national flag on church property.

Long Beach, Plymouth.—Rev. C. P. Dorland preaches to large congregations in the Tabernacle, but hopes soon to be in more suitable quarters. The church has raised $8,000 in the last year, paying considerable on a choice corner lot, and erecting a cozy little chapel for prayer meetings and social gatherings. Probably in the near future the chapel will be enlarged and at no distant day a fine church edifice be erected, adapted in every way to this growing work.

San Jacinto.—Rev. O. F. Thayer, well known to the brethern in Eastern Washington, is now with his people and busy with various lines of church activity. The parsonage is being improved, funds for which were raised by a Thanksgiving dinner therein, everyone giving a dollar being entitled to a ticket. Mr. Thayer possesses a fine lantern which he uses effectively in his work. He goes to Little Lake Sunday afternoons. Our Thursday night union prayer meeting is held with the Methodists.

Pacific Grove, Mayflower.—The Christian Endeavor Society has purchased a nice piano for use at its meetings; its helpful tones are also enjoyed by the Sunday School and mid-week meetings. The church has voted to have the parsonage wired for electric lighting. The union Thanksgiving service was held at the Christian church. Dr. Goodell preached a thought-compelling sermon from Psalms cxxvi; 3. "The Lord hath done great things for us: whereof we are glad." The congregation filled the church to the doors, and many had to turn away.

Berkeley, First.—The reports around the table at the annual dinner last Friday evening showed a prosperous year for the church. Since the first of January 90 persons have been received to membership, making 159 during the present pastorate of about fourteen months. At the meeting Friday night, the church approved the recommendation of the trustees adding $300 to the salary of the pastor. The morning congregations are usually up to the present seating capacity of the auditorium, which was doubled a few months ago.

Los Alamitos.—When Rev. M. D. Reid of Norwalk commenced work here some four months since, the outlook was discouraging. For a Sunday or two he preached to less than a half dozen; but quiet work in calling and some special services aroused the people and now twenty or thirty attend. A Thimble Club has been formed by the women, and some charitable work is done thereby. This is the seat of a beet sugar factory, and some very fine people are among the residents. We are well equipped with church edifice and comfortable parsonage. It is hoped such will be the development under Mr. Reid that a resident pastor can be supported.

Los Angeles.—On December 1st, Dr. Warren F. Day completed his eleventh year with the First church, Los Angeles. Five of these years have been in association with his son, Rev. William Horace Day. During these eleven years, over seventeen hundred have beer received to membership. Present enrollment, 1549. Thirty-eight were added at the last Communion. Hitherto, the Congregational Union of Los Angeles and vicinity has combined both the business and social functions. But recently, the union relieved itself of its double burden by the organization of The Congregational Club of Los Angeles and Vicinity. One hundred and twenty-four sat down at the initial banquet, with Dr. Adams, of San Francisco speaker.

Antioch.—Mr. Fred G. Merrill, who has been acting as pastor for several months, was ordained by council on Monday, November 27th. Nine churches were represented. Dr. McLean of Pacific Seminary served as moderator. The sermon was by the Rev. C. R. Brown on "The Power of an Unattained Ideal." Owing to the inability of Mr. Brown to be present in the evening, the sermon was given in the afternoon. The attendance was good, the high school closing that afternoon to allow the teachers and scholars to attend the services. In the evening the charge to the pastor was given by the Rev. H. F. Burgess of Oakland; the charge to the people by the Rev. Seneca Jones of Crockett; the hand of fellowship by Rev. C. H. Stevens of Martinez, and the ordination prayer by Dr. McLean. Other ministers assisting in the services were the Revs. B. S. John of Benicia and Luther Speers of Black Diamond.

San Francisco, First.—An eminent clergyman from the east came to San Francisco a few weeks ago and after the morning service at the First Congregational Church, attended the session of the Bible Class in the auditorium, Stuart Elliot, teacher. At the close he remarked "You have a rare Bible scholar for your teacher. I have enjoyed every moment of the exposition of today's lesson. Your seats should be filled to listen to such a teacher." He was correct in his judgment. All who can, regardless of church or creed, should avail themselves of the privilege, open to all, to listen to the clear expositions of scripture at the hands of a Hebrew scholar. Few Sunday Schools in the country can boast of two Bible teachers equal to Prof. Foster in the Young People's Bible Class and Mr. Elliott in the adult Bible Class of the First Congregational Church, San Francisco.

Campbell.—Two events of interest have taken place in Campbell lately. The first was the second annual social given by the men of the church when they cleared a goodly sum for recent improvements. The other was an entertainment given by the girls in the pastors Sunday School class to raise money for a bed to be established in the American Board hospital at Harpoot, Turkey, to be called "The Mary Schuyler Memorial Bed" in memory of their classmate who recently passed away. They planned on raising $25 and they cleared $25.10. They arranged "A Night with the Meddah" recently mentioned in the "Congregationalist." The pastor recently sent for copies "His Life" for the members of the church (as published by the pastors of Oak Park, Ill.) and has been following it with a course of morning sermons on the Life of Christ.

Corona.—Rev. and Mrs. W. N. Burr have finished eight years of effective labor with their church. Many have gone while others have come, and there is much to encourage in the growing community and in the fine band of young people, ready for every good work. Recently rooms for the Sunday School have been added, most of the money for which has already been raised, some of it at a most delightful Thanksgiving social on the evening of Nov. 24th. The attendance was large, and into a good sized cornucopia, over one hundred dollars were dropped; a feature of the evening being an original poem by the much beloved pastor. An interesting evening is enjoyed fortnightly by the Sight-seers, a club of young people banded together for study in travel. Already they have gone from Corona to Yellowstone Park, to New York City, to Plymouth and on to Stratford. Ere summer arrives they have to tour England and Scotland, reaching Corona by the latter part of May.

Notes and Personals.

The Bay Association will met at Fitchburg on Tuesday of next wek. Sessions in the afternoon and evening.

Secretary Tenney of the American Board spent Sunday with the church at Campbell, and was gratified at the response by that church to the appeal being made for increased contributions for the foreign work. The church at Campbell is another to come up on the million dollar line.

The Rev. W. H. Atkinson of San Rafael brought to the Monday meeting of the Congregational ministers of San Francicso and vicinity a thoughtful paper on the work of the Holy Spirit. Next Monday the paper will be by Professor Buckham of Pacific Seminary.

The San Francisco Association will meet with Bethlehem Church, on Vermont street near 24th, on Thursday, December 14th at 2:30 p. m. At 2:45 there will be an address by the Rev. S. C. Patterson on "Isaiah, the Preacher,Patriot." Election of officers and committees will occur later in the afternoon, and at 4:50 the Rev. Dr. Pond will give an address on "The Churches and the Children." At 7:45 in the evening the Rev. Dr. Adams will give an address on "George McDonald." Reports from the churches will be given around the supper table at 6 p. m.

INTERDENOMINATIONAL MISSIONARY CONFERENCE.

The interdenominational young people's organization for the development of missionary interests in endeavor societies, Epworth Leagues and kindred societies, is arranging to hold a series of four institutes o the Pacific Coast. The dates are as follows: Los Angeles, Jan. 4-7; San Francisco, Jan. 11-14; Portland, Jan. 18-21; Seattle, Jan. 22-25.

The purpose of the institute will be the training of a select company of leaders in methods of missionary work in the home churches. The enrolled membership in San Francisco and vicinity will be limited to 400 an will be selected by invitation. The sessions will begin on Thursday evening, Jan. 11, with open meetings in San Francisco and Oakland. The day session will begin at 9 p. m. on Friday the 12th in the Central M. E. Church on Mission Street, and will continue until about 3 o'clock on the p. m. of Friday and Saturday. Open meetings will be held on Friday, Saturday and Sunday evenings in both San Francisco

and Oakland. All demoninations are cooperating including the Episcopalians.

The teaching force from the East will include Harry Wade Hicks, Secretary of the American Board. Dr. Goucher of the M. E. Church, Don O. Shelton of the Congregational Home Missionary Society and others of equal note from the different denominations. The Istitute will afford rare opportunity for inspiring instruction in effective methods forwarding the Kingdom in Home and Foreign Missionary lines.

IN AND AROUND SEATTLE.

Five union Thanksgiving services were held in Seattle on Thanksgiving morning, and several churches of the Episcopal and Catholic order had separate services. So there was abundant opportunity for giving of thanks this year and abundant occasion, too. The larger down town churches, including the Unitarian and Jewish congregations, met in the grand opera house for a benefit service to the Wadside Emergency Hospital. A large crowd was present, attracted by the unusual musical program. The spirit of worship and real giving of thanks seemed lacking. As an entertainment, however, the service was a success. Two hundred and fifty eight dollars was the amount of the offerings.

A number of representative business men gave the daily press their reasons for giving thanks this year. Here are a few of the reasons: "The assured future of Levon and the Alaska Central Railroad;" "the opportunity to try to accomplish some good for the benefit of my chosen country;" 'that I am a resident of the greatest state of the union, and of the greatest city of that state;" "that success is assured so far as the Alaska-Yukon Exposition is concerned:" "for the revolution in public sentiment in regard to the temperance question as shown in the last elections;" "above all things for good health and that I am a citizen of Seattle;" and thus it runs: "The meat of it is," says the interviewer, "their reasons are nearly all based upon the same proposition, the prosperity of Alaska and the Pacific Northwest and the consequent prosperity of the individual." Undoubtedly these are reasons for giving thanks, but to stop with these seems pitable. In this age of such material prosperity have not the churches and their ministers an important mission on Thanksgiving day, to direct the thoughts of men to the larger blessings that have come to the great brotherhood of mankind in our own and other nations, and to lift the thoughts of men to those higher blessings of life that lie beyond the visible and material in which all men should rejoice most, and for which their heartiest thanks should be given?

It is not easy to realize how young are these cities of the Pacific Northwest, till a " Founder's day" celebration reminds one of their youth. In an elaborate banquet, with speeches and toasts, the chamber of commerce celebrated November the 17th, the fifty-fourth anniversary of the founding of the first settlement of Seattle. Marcus Whitman came in for a good share of praise in his heroic effort to save the Northwest to the Union. What transformations have taken place during the half century, since the first white settlers set foot upon these shores of Puget Sound! But unless all predictions fail, the next half century will witness still greater transformations. In the rapid changes, may the moral and spiritual keep pace with the commercial and material."

Seldom has this community been so shocked as during the last ten days at the revelations in connection with the arrest by government officials of Geo. E. Adams, cashier of the Seattle Government Assay office, who now sits in the county jail a self-confessed embezzler. His peculations, it is estimated, by the officials will amount to $150,000. For at least three years he had carried on his cunning practices of stealing gold dust in local banks under the pretext that positing the dust in local banks under the pretext that it came from his claims in Alaska, then drawing out the value in currency to maintain his expensive style of living. An elegant house, richly furnished, automobiles, launches, and the requisites of a fashionable society and club man, were maintained by his ill-gotten gains. In his ruined home lies his young wife, twelve months a bride, with her young babe at her side. Merchants, grocers, butchers and bakers, who ten days ago vied with each other in seeking to serve this household with the finest of the markets, now deny them credit for the common necessities of life. Verily the way of the transgressor is hard. Verily, too, this young man now wishes from the bottom of his heart he had been content to live in keeping with his $1,800 salary. His bitter cup will be, that he lived not in harmony with the teachings of the modest little book found after his arrest in his voluminous library, "The Simple Life;" that he heeded not the plain command of the old book, "Thou shalt not steal."

Rev. Frank A. Miller, a Congregational evangelist of Elgin, Illinois, who has been holding meetings at Walla Walla and Spokane, is expected in Seattle the first of the year. He is to assist Pastor Orr at West Seattle in January, and will spend February with the missions under the Church Extension Society, Bethany and Beacon Hill. It was my pleasure to work with Evangelist Miller, some years ago in Iowa. He is a safe, spiritual man, a good speaker and an unusually sweet singer.

Oregon Letter

By George H. Himes.

Last Friday evening was the occasion of the "new birth" of Sunnyside Church, Portland. Preparations for this event, which was the important one of assuming self support, have been occupying the attention of the church for several months. A large number of members were present, and brief addresses were made by the principal church officials, followed by a stirring appeal from the pastor in favor of the end contemplated, where upon a vote was taken and the question of self-support settled by practically a unanimous vote. Following that commendable action, the matter of choosing a permanent pastor was settled by the unanimous choice of Rev. John J. Staub, and plans will be doubtless perfected before long for his installation. This is as it should be. Mr. Staub has done his full share in the pioneer work of this church, and assisted most strenuously in bearing the heat and burden of its life from the day he became the leader of a colony from the Portland First Church, and to do anything less than to elect him the permanent pastor, would have savored strongly of ingratitude. The future of the church is assured, and at once an extensive remodelling of the house of worship will be ordered in order to accommodate the constantly increasing demands for religious and social purposes. Among the

improvements contemplated will be the addition of a kitchen and dining-room, reading room for the social department, and a lavatory. The space these improvements will occupy will be 40 x 40 feet, and is situated under the lecture room.

It was the privilege of your correspondent to be at prayer meeting in the Oregon City Church on Nov. 16th, and with The Dalles Church on the 23rd. While the prayer meeting attendance was not large in either case as might have been wished, yet a spirit of hopefulness pervades pastor and people in each church, and the work in general is encouraging. A fine new organ has been secured by The Dalles Church, the organ that was in the Forestry Building during the Lewis and Clark Exposition at Portland. This will be a great help in the musical services.

This morning it was with pleasure that I worshiped with Riverside Church, Hoodriver. Being the Temperance Sunday throughout the United States, Pastor Gilmore made a most effective address upon the subject, advocating an awakening of public opinion, a more vigorous enforcement of law, and deeper research into the conditions which make the use of liquor so disastrous to the well-being of the race. This church has had thirty additions since the first of the present year, and the prospects for continued growth were never brighter. The class of citizens that are settling in Hood River and the valley adjacent, is of the first order, and the wonderful success attained in strawberry and apple production is already making this region famous throughout the world.

Hood River, Nov. 26, 1905.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

December 17.

Topic:—What Our Denominations Stand For. .Tim. ....3:14-16. I Pet. 2:9.

The denominations are coming together in our day in much closer affiliation than in the past. Federation is very much in favor and there are movements for closer union among members of related faiths. To use the language of science new integrations are arising and new segregations, and no saying is more common than "the fences are not so high now as they used to be." And yet he who hopes for the most from the tendency would still be slow to say that denominationalism among Protestants will soon pass away. There is and there surely will be for a long time to come a reason for asking what our denomination stands for on the part of members of a very large federated body of differentiated Christians.

Whatever be the name of our sect it has not come into existence without some reason. Doubtless in the numerous divisions of evangelical bodies, much selfishness has mingled with debate, and personal ambition, with zeal for leadership, yet always there has been some real or fancied principle held with too much conviction and heart to be surrendered, so that no denomination stands today without some basal declaration or creed or sacrament or ritual to distinguish it and be a sufficient reason for its existence. Doubtless, in the process of the ages, these reasons may, in particular cases, pass away. There will be new combinations and mergers among churches as among other social groups, but the signs of the times point also to the rise of new sects to take the place of those absorbed, so that the differentiation process goes on along side of the organizing year after year. We should rejoice in the efforts that are being made to federate the Christian forces and thus bring all into a relation of spiritual unity. Doubtless we should do all that is in our power and wisdom to lessen the number of divisions, and all Christians will rejoice in the great Council recently held in Carnegie Hall, New York city, with a view to a closer fellowship of the "Churches of Christian America." Yet, as this movement does not now contemplate "in any way to limit the full autonomy of the bodies adhering to it," it will be wise and useful for each Christian Endeavorer to enquire what that autonomy means.

Paul tells Timothy that the church of God is the pillar and ground of the truth. This no doubt was a perfectly apt figure in his day when organization was simple, yet even then, there was a sect of Paul and one of Apollos, and another of Cephas. As a matter of fact each branch of the church of Christ is a pillar of the Kingdom, the particular organizations, the flutings, while the various forms and polities, the ceremonies and rituals, correspond to the more or less simple or complex bases and capitals of the widely varied fluted columns. Our denomination, whichever it may be, stands therefore as one of these pillars.

Then each denomination represents some particular view or interpretation of the many sided truth of evangelical Protestant, Christianity. All denominations believe in the truth of faith, and yet some place more emphasis upon it than others, so all believe in good works, yet some give them a merit that others do not. All believe in baptism as a sacrament of grace, yet some hold that it is more vital and saving than others. With some there is more simplicity of form and service than others, with whom an elaborate ritual is of great importance.

What our denomination stands for if we are loyal to it will be to us a thing of value and be upheld as far as we are able. No one respects a half-hearted holder of any faith or form. We like a man who sincerely differs with us in matters of opinion just because he is sincere. If he is flabby in his adherence or is associated with any branch for prudential or unexamined reasons, we instinctively shrink from such. No, loyalty to one's own church and its doctrines and forms is a first requirement of church ethics. If we are true to what our church stands for we will love such and work for such and strive to win others to such.

Nor, does this require that we should not be willing to see the elements of truth in denominations not our own. A leading Methodist once said that although he was an Arminian to the core, he was sure it would be a sad day for the world if Calvinism should die out and there is no intelligent Presbyterian who does not see the relative value of the Arminian contention as well. God's sovereignity needs to be balanced by man's true freedom in all worthy systems of religious truth. It is the same in matters of organization and government. Congregationalists often admit the wisdom of the more republican forms of the Presbyterian in certain cases, while the presbyter some times wishes his church was as free as the independents to determine for itself. And when it comes to matters of ritual no one denies the relative strength of the unconventional on the one hand, and the more stereotyped on the other, in forms of worship and ministration. If we are Christlike we will gladly admit the strength of codes and modes differing from us while we are ardently

attached to our own. Christianity is a larger thing than any one creed or any one polity—it is larger than all, and therefore there is always a sifted truth upon the platform of which all may stand together.

To know what one's denomination stands for in itself and in relation to others is a kind of knowledge exceedingly valuable and one which we fear has not enough currency among either old or young. Let us try to discover what this is and adhere to it in so far as it adheres to Christ.

THE CENTURY IN 1906.

Mrs. Ward's New Novel and "Lincoln the Lawyer" Notable Features of a Promising Year.

Finer pictures than ever, more short stories, Mrs. Ward's new novel, new light on the life of Lincoln, are but a few of the strong features of the 1906 Century. Every year the art work in the magazines grows more exquisite. The Century has been notably successful in satisfactory reproduction of work having special adaptation to color printing, and has plans for many unique features in 1906. Christy's series of pictures of the American girl, in full color, will appear during the winter.

Jack London, Myra Kelly, Israel Zangwill, Jacob A. Riis, Alice Hegan Rice, and many other masters of the pen will have short stories in the 1096 Century. Anne Warner, whose "Susan Clegg" stories were a distinct contribution to American humor, has written a serial story for the volume. Mrs. Ward's new novel, "Fenwick's Career," begins in the November number —a notable event. To read Mrs. Ward's briliant study of the gifted young Westmoreland painter, as it unfolds month by month, is a pleasure alone well worth the price of the Century.

Second, in interest and importance, only to Mrs. Ward's new novel is the study of "Lincoln the Lawyer", prepared by Frederick Trevor Hill, which will begin in the December Century and continue through the year. The description of the legal years of Lincoln's life will be scholarly, exhaustive, and of fascinating interest. In its preparation Frederick Trevor Hill, a New York lawyer and author of note, has been assisted by the Hon. Robert T. Lincoln, Hon. Robert R. Hitt, Hon. James Ewing, and other members of the Illinois bar and officers of the Illinois Historical Society.

For every man and woman who would keep in touch with the best in American literature, art, and thought, in every family, The Century is a necessity, not a luxury. If dollars must be counted, better deny a little elsewhere than go without The Century. Can you afford not to take The Century?

ST. NICHOLAS IN 1906.

Some of the Fine Things Promised for New Readers and Old.

It has seemed in years past as if St. Nicholas simply couldn't be any better; but every year standards advance and brains and hands grow more skilful in producing a magazine that delights young hearts. So a host of finer features than ever is promised for the coming year.

First, there will be Miss Helen Nicolay's "The Boy's Life of Abraham Lincoln," a vivid and striking story of a good and great man with whom every American boy and girl should make acquaintance. Miss Nicolay is the daughter of John G. Nicolay, one of Lincoln's private secretaries who, with John Hay, wrote the authorized life of Lincoln. Perhaps no one living is better qualified to write such a biography. "The Boy's Life of Abraham Lincoln" begins in November and runs through the year.

And this is only a begining. Captain Harold Hammond has written more "Pinkey Perkins" stories for coming numbers of St. Nicholas. "The Crimson Sweater," by Ralph Henry Barbour, is a new serial story for both girls and boys. Still another serial story is "From Sioux to Susan." It is about a girl, but boys will like her. Ralph D. Paine, and Maurice Francis Egan, and Rebecca Harding Davis, and other favorites of young readers are at work on stories and sketches for St. Nicholas readers.

Then there is to be a series of stories of useful inventions—the bit of faryland wrapped up in a match, for instance, or a stove, or a house, or a clock.

CURRENT EVENTS AND COMMENT.

Timely Topics from Various Sources.

James Speyer, of New York, has given to the trustees of Columbia University, New York, $50,000 to endow the Theodore Roosevelt professorship of American history and institutions in the University of Berlin. The German Government, in return, will establish at Columbia a professorship in German history and institutions.

The highest prices paid for services anywhere in the world are paid in New York to-day, according to figures collected by the Brooklyn Eagle. But for the high prices that the wealthy are willing to pay, they demand the best service to be had. There are about seventy-five establishments in New York that employ from twenty to twenty-five servants. There are hundreds of homes of the well-to-do, as they are reckoned in New York, that have eight to ten servants, but the larger number is absolutely essential for properly caring for the show mansions of the wealthy New Yorkers.

Excluding the two reserves in Alaska, which cover nearly 5,000,000 acres, there are now in the United States fifty-one forest reserves, with a combined area of 57,833,974 acres. These reserves are divided among thirteen states and territories of the West. If they redeem arid land only to the extent of their own areas, it would mean 373,337 new farms of 160 acres each—for water is the West's greatest need, and it is now recognized that water conservation is to be the most important service rendered by the reserves. What this would mean in the way of increased agricultural wealth it is easy to see.

One of the queer problems arising from the unprecedented foreign immigration to this country has been disclosed in New York, where a school district exists in which, although there is a large population, there is not a single qualified voter. It is district number ten at Fallsburg, in Sullivan County, directly west of New York City. The district is peopled entirely by Russian Jews who have been aided to come to this country and in such numbers that this portion of the town was entirely filled up by them and so recently, that even the earliest comers have not had time to become voters. The situation is said to be unprecedented and the only way out of the difficulty so far as the officials can see, is the annexation of the district to some other in its neighborhood, so that the terms of the school

law my be fulfilled. Such a state of things is unknown elsewhere on the earth; in this country alone could such a complication arise.

This is clearly a work of stupendous proportions. Irrigation, which will prove the salvation of millions of acres of these lands, cannot realize its largest possibilities unless the watersheds of the West are under conservative forest management. Great damage has been done there by overgrazing, reckless lumbering, and, most of all, by fires. Reserves were established to stop this damage and to give the forests their greatest usefulness by conserving the water supply without shutting off the supply of timber. On account of the expense and natural conditions involved, there is a limit to the size of impounding reservoirs; hence the necessity for making their supply regular, that all the water possible may be saved for use. Forests are the chief agency in this work, and to maintain them is absolutely essential to the reclamation of the arid West. This use of a forest, however , is not at all inconsistent with its use for many purposes. Lumbering, when rightly done, is an advantage, not a detriment. Grazing, when regulated, does not injure the forest, and prospecting, locating and developing mines are not intefered with by reserve restrictions. Thus the government, in establishing reserves, in no sense withdraws the forests from use.

The Bureau of the Census, in a recently published bulletin, gives an interesting discussion and analysis of the census statistics of teachers, written by Professor Walter F. Willcox, of Cornell University. In these statistics no distinction is made between teachers in schools and those in colleges and universities. In the continental United States in 1900, there were 140 teachers for every 10,000 persons of the ages between five and twenty-five, which represents an average of 1 teacher for 71 potential pupils. According to this method of comparison, the supply of teachers is increasing, and has more than doubled in the last thirty years, since in 1870 there were only 73 teachers to every 10,000 persons of teachable age, or 1 teacher for 137 potential pupils. The proportion of teachers in cities having at least 25,000 inhabitants is greater than in smaller cities or country districts. This condition, however, does not prevail in all divisions of the United States. In the North Atlantic and North Central divisions the larger cities are not so well supplied with teachers as the smaller cities and country districts. The greater part of the teaching is done by women. The excess of female teachers over male is greater in this country than in any other. The percentage of feminine teachers, moreover, is increasing steadily, having advanced from 67.8 in 1880 to 70.8 in 1890, and to 73.4 in 1900.

INTER-CHURCH CONFERENCE.

It has been impossible at this distance to give anything like a connected report of the proceedings of the Inter-Church Conference held in Carnegie Hall, New York, November 16th to 23d. It was a great fellowship meeting. Great addresses were made by Justice Brewer, Justice Harlan, Bishop Fowler, Bishop Galloway, Bishop Goodsell, Dr. Henry Van Dyke, Dr. J. M. Buckley, Dr. John B. Devins, Dr. William Hayes Ward, President Patton, President Tucker and other celebrated Christian leaders of the Church on the great questions confronting the churches, such as "Christian Unity," "Faith in Christ," "Marriage and Divorce," "Religious Education," etc. These great addresses will no doubt be published in book form and given to the churches at an early date. The business committee brought in the report defining the aims and scope of the Federation as follows:

"1. To express the fellowship and catholic unity of the Christian Church.

"2. To bring the Christian bodies of America into harmonious service for Christ and the world.

"3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

"4. To secure a large combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

"5. To assist in the organization of local branches of this Federal Council to promote its aims in their communities.

"This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.

"It has no authority to draw up a common creed, or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

"Further provisions of the plan are that each of the Christian bodies adhering to the council shall be entitled to four members, and one member in addition for every 50,000 communicants or major fraction thereof.

"Any action taken by this federal council is to be by general vote of its members, but in case one-third of the members present at any meeting request it, the vote is to be by the bodies represented. Action requires a majority vote of members and religious bodies.

"The federal council is to meet in December, 1908, and thereafter once in every four years.

"The officers are to be a president, vice-presidents, one each from the several constituent bodies; a corresponding and a recording secretary, a treasurer, and an executive committee.

"Local councils are to be organized and aided by the corresponding secretary. He is to be the field representative of the work. The executive committee, consisting of seven ministers and seven laymen, together with all officers and all ex-presidents, are to attend to all business of the body between sessions. The officers will hold office for four years each.

"The plan is to become operative when twenty of the thirty bodies to which it is to be presented approve it. The delegates are admonished to get the earliest consideration possible from the several churches. When such approval is had, the executive committee of the National Federation of Churches is authorized to act as the agency in calling the next conference, as it did the present one."

The following preamble and resolution were passed unanimously by the delegates representing 18,000,000 Protestants:

"Whereas, in the providence of God, the time appears to have come when it seems fitting more fully to manifest the essential oneness in our Divine Lord and Savior, Jesus Christ, of the Christian Churches of America, and to promote between them the spirit of fellowship, service and co-operation in all Christian work, therefore, be it resolved, that this conference authorizes the Business Committee to prepare a Plan of Federation which shall recognize the catholic and essential unity of the churches, represented in the conference, and provide for the co-operation of the denominations in general lines of moral and religious work; report to be made as soon as possible."

Our Boys and Girls.

A WISH.

Do you wish the world were better?
Let me tell you what to do.
Set a watch upon your actions, keep
them always straight and true;
Rid your mind of selfish motives, let
your thoughts be clean and high,
You can make a little Eden of the
sphere you occupy.

Do you wish the word were wiser?
Well, suppose you make a start,
By accumulating wisdom in the scrap-
book of your heart.
Do not waste one page on folly; live to
learn and learn to live.
If you want to give men knowledge,
you must get it ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seds of kindness as you
pass along the way;
For the pleasure of the many may be
ofttimes traced to one.
As the hand that plants the acorn shel-
ters armies from the sun.

—Ella Wheeler Wilcox.

ALFRED, THE KNIGHT.

"Come, Alfred, will you please help me with the dishes now?" said Mrs. Morris one evening.

Alfred hisitated. He was always so ready and willing to help her that his mother stopped with her hands full of dishes and looked at him in surprise. "What is the matter, Alfred? Don't you feel well?"

"O, yes, mother, I feel all right," answered Alfred, slowly, rising from his chair and following his mother into the kitchen. "It isn't such hard work, mother; I really don't mind doing them a bit. The reason I didn't want to is because—" and the boy stopped again.

Alfred hung his head and the red slowly mounted into his face as he replied, "I'll tell you all about it, mother. You remember last night George Nevius came here and wanted me to go round to his house with him, and I told him I coudn't?"

"Yes," said his mother. "Didn't he like that?"

"Well, not much; it made him sort of mad, and I suppose he saw me drop the towel. Anyway, he told the other fellows that I couldn't get out nights with the boys because I had to stay home and help my mother do the housework."

Mrs. Morris sighed; then, as she hung the shining dishpan in its place and set away the clean dishes, she said: "I am very sorry, dear, that you have to help me. If your father had lived it would have been so different. I wonder if the boys ever heard of the knight who washed dishes and did other kinds of housework?"

"I don't know about the other boys, mother," replied Alfred, who dearly loved to hear his mother tell a story, "but I know I never did."

"It was long ago when King Arthur ruled the land. There were many enemies of the country to be driven out, and many wild beasts to be killed. So from every part of Arthur's kingdom young men came to help him and to join his Round Table. Among those who heard of the good king and wanted to go to help him was a youth named Gareth. But he was the youngest son and his parents were anxious that he should stay with them. Whenever he talked of joining the Round Table, his mother tried to persuade him to stay with her. But at last he had begged her so many times that she did give her consent. She said he could go on one condition only. The prince was to go to Arthur's hall in disguise and hire himself to work in the kitchen for his board. No one was to know his name, and he was to serve a year and a day. I suppose the mother thought her son would never go in that way. But he was braver than she knew, and soon journeyed to Camelot, the city of the king. He came to Arthur's court, and the king must have been surprised when he did not ask for a horse or for a spear, but for permission to work for his board a year and a day in the kitchen. There he found much to bear. The work was hard and the chief servant was often cross and disagreeable to him, making him work harder than the others, draw the water, cut the wood, and do the reaviest tasks of any. It must have meen difficult to be always patient, but Gareth remembered that even in the kitchen he was serving the king. After a little while his mother felt sorry because of the hard promise she had exacted from her son, and sent him arms and told him he need stay no longer among the servants."

"Well, he must have been glad of that," said Alfred. "What did he do next?"

"A maiden came to King Arthur asking him to send some one to help her sister, who was shut in her castle and watched by four terrible knights. The very worst of them all was continually begging her to marry him; but she did not want to, and yet did not know how to escape. The maiden thought Launcelot, the bravest knight and the king's dearest friend, would be the one to go so she was very angry when she found it was Gareth. She taunted him and called him 'kitchen knave' all the way. She even refused to eat at the same table with him. But Gareth always answered her courteously, and to her surprise, one after another, the four frightful knights fell before the sword."

"Good!" exclaimed Alfred. "What did the girl say, then?"

"She was much ashamed of all she had said; pitied and loved, and at last married Gareth. Sir Launcelot praised him for conquering the fierce knights, and praised him, too, because when he was tormented about his kitchen work he 'answered fraciously.' Every time my boy helps me so willingly I am reminded of the brave knight and feel like calling him Sir Gareth. I am sure my boy will never forget his knighthood when he has harder battles to fight."—Margaret P. Boyle

THE SUN WILL SHINE AGAIN.

A newsboy, thinly clad and drenched to the skin by the soaking rain, stood shivering in a doorway on a cold day in November. First one bare foot and then the other was lifted from the pavement for a movement and placed against his leg to get a little warmth. Every few minutes his shrill cry could be heard as he shouted, "Morning papers! Morning papers!"

cloth coat and umbrella, in passing, stopped to buy a paper, and, noticing the boy's plight, said: "This kind of weather is pretty hard on you, my lad."

Looking up with a cheery smile, he replied, "I don't mind this much, Mister. The sun will shine again."

What a philosopher the boy was! How much better would it be if we all could learn to look at things from his standpoint! When tasks come and the path of life is difficult, cher up. Keep a bright face and a brave heart. "The sun will shine again."

WAIT FOR THE MUD TO DRY.

Father Graham, as everybody in the village called him, was one of the old-fashioned gentlemen of whom there are so few left now. He was belyoved by every one, and his influence in the little town was great, so good and so active was he.

A young man of the village had been badly insulted and came to Father Graham, full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said, "take a word of advice from an old man who loves peace. An insult is like mud; it will brush off much better when it is dry. Wait a little till he and you are both cool and the thing is easily mended. If you go now, it will only be to quarrel."

It is pleasant to be able to add that the young man took his advice, and before the next day was done, the insulting person came to beg forgiveness.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ.
I might despair. —Tennyson.

The International Sunday-school Lesson.

Preparation for the Messiah.
December 17, 1905.
Fourth Quarter. .Lesson xii. Mal. iii: 1-12.

Tertullian calls Malachi "the transition-link between the two dispensations—the skirt and boundary of Christianity." The Jews call him the seal (because last) of the prophets.

The age of Malachi was exceedingly degenerate. It had been better if the temple had been closed entirely than that such a hollow mockery of worship should be kept up. The tithes of the people were scant in measure and despicable in quality—moldy bread and lame lambs! If they had made such an offering to their civil governor he would have spurned it, and then they add injury to insult by attempting to defend themselves, and peevishly asking wherein they have despised, or wearied, or polluted, or robbed God.

No wonder that in the perspective of Malachi's vision the two Advents stand together, seem in fact, to be one—the advent in mercy and the advent in judgment. As Lange says, "Malachi sees the great white throne in the background. The last book of the Old Testament is a perfect Mt. Sinai, quaking, flashing, thundering with the righteous indignation of Jehovah against the people whom He had lifted to heaven in privilege, but who were all unworthy of their exaltation. Who may abide the day of His coming? He shall be as fierce as the refiner's fire. He will be as caustic as lye or alkaline salt. He will burn like an oven, and leave neither root nor branch.

But here, as everywhere in the Scriptures, the beatitude is placed over against the woe. If God's people, even at this late date, in spite of all their stout, hard, and insulting speeches against God, will only bring all the tithe (withholding no part of it) into the treasure-house, the sluices of blessing will be thrown wide open, and they will have more favor than they have capacity to contain.

Analysis and Key.

1. The Book of Malachi.
   Enhanced by its position.
   Intrinsic merits.
   Style vigorous.
   Matter concise.
2. Degeneracy of Malachi's Age.
   Sham of worship..
   Tithes withheld.
   Defense attempted.
3. Book of Malachi: A Mt. Sinai.
   Righteous anger of God.
   Fire and soap.
4. A Beautitude Against the Woe.
   Tithes brought in.
   Sluices of heaven opened.

The Teacher's Lantern.

There was an invisible kingdom of God in the midst of the visible kingdom. Those who feared God and spake to one another were known only to God. A visible and historic continuity is not indispensable even under the new dispensation.

The imminent appearance of the Lord in His Church is the touchstone of the Church. In what state would He find it? No tables of money-changers; no seats of dove-sellers; no moldy bread or lame lambs; no tithes withheld; no peevish questioning? We are better, no doubt, than the Church in the age of Malachi and of Herod. But better in the ratio of our added light and privilege? That is the question.

Malachi, signifying messenger, is probably not a proper name, but an idealized cognomen, which the writer may have appropriated to himself, or which may have been applied to him later.

The Book of Malachi is not surpassed in literature for irony and invective. The hypocritical, quibbling, self-justifying set are fairly trapped in their own words.

The irony and invective is not an end in itself like the satires of Juvenal. It does not seek mere discomfiture. It aims at reformation.

The constancy of God is the hope of man. "I change not." Constant in mercy as well as constant in justice.

FRANKLIN'S FAMOUS TOAST.

Now that so much is being written concerning Benjamin Franklin, the following anecdote has been revived:

Franklin was dining with a small party of distinguished gentlemen, when one of them said: "Here are three nationalities represented—I am French, and my friend here English, and Mr. Franklin is an American. Let each one propose a toast."

It was agreed to, and the Englishman's turn came first. He arose, and, in the tone of a Briton, said: "Here's to Great Britain, the sun that gives light to all nations of the earth."

The Frenchman was rather taken back by this, but he proposed: "Here's to France, the moon whose magic rays move the tides of the world."

Franklin then arose, with an air of quaint modesty, and said: "Here's to our beloved George Washington, the Joshua of America, who commanded the sun and moon to stand still—and they obeyed."

There would be no charm in an assemblage if all dressed alike. The denominations are the different garments of Christian taste and skill and insight. wide acceptance of the truths for which my denomination stands?

If thou art the lily and the rose of Christ, know that thy dwelling place is among the thorns. Only take care rest by thy impatience, by thy rash

---

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WHEN THE MIND IS AT ITS BEST.

The mind is at its highest power between the ages of forty and sixty, if we take the great authors for example. Swift was fifty-nine when he wrote "Songs in Many Keys" after fifart Mill was fifty-six when his essay on "Utilitarianism" was published, although his "Liberty" was written three years previously; while Sir Walter Scott wrote "Waverly" after forty. Milton wrote "Paradise Lost" between fifty-four and fifty-nine; Cowper wrote "The Task" and "John Gilpin" after fifty; Defoe wrote "Robinson Crusoe" at fifty-seven; Thomas Hood wrote "The Song of the Shirt" and "The Bridge of Sighs" at forty-six; Darwin's "Origin of Species" was evolved after fifty, and his "Descent of Man" after sixty. Longfellow wrote "Hiawatha" at forty-eight; Oliver Wendell Holmes wrote "Songs in Many Keys" after firty-five. Bacon's greatest work took fifty-nine years to mature, and Grote's "History of Greece" a few years longer. —Philadelphia Methodist.

KEEP A-GOIN'.

"If you strike a thorn or rose,
Keep a-goin'.
If it hails or if it blows,
Keep a-goin'.
'Taint no use to sit and whine,
When the fish ain't on your line.
Bait your hook and keep a-tryin'.
"Keep a-goin'."
—S. R. Reno.

"In these days the man who sows wild oats will reap them with a patent binder."

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